THE PACIFIC

VOL. LVII. BERKELEY AND SAN FRANCISCO, OCTOBER 17, 1907. No. 42

Pac Theo Sem
Reading Room

FAITH.

I cannot see the distant shady trail
That winds among the gnarled oaks and ferns;
And yet I know that, on beyond the blue,
For me a quenchless love light burns.

And so I climb and feast among the flowers,
And at the midnoon dream beneath the pine;
While, at the flaming sundown red, I sip
My own eve star's ambrosial wine.

And when at last I mount the far-off crag,
I know that, on the happy, wind-blown crest,
The wished-for hand shall flash the long-sought light,
And in the splendor I shall rest.

—Henry Meade Bland.

THE PACIFIC

Established 1851

Entered temporarily at Berkeley as second-class matter

Representative of the Congregational Churches of the Pacific Coast. Subscription price $2 per year.

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THE CONGREGATIONAL NATIONAL COUNCIL AND CHURCH UNION.

At the time when the Pacific goes to press this week no definite action has been taken by the Congregational National Council on the matter of Tri-Church Union. But it is evident that it will suggest to the churches that the move be forwarded. Early in the meeting at Cleveland a committee consisting of twenty-eight persons was appointed to give special consideration to the question and to report thereon to the Council. Open meetings of this committee were held twice a day for several days in a room which seated about three hundred persons. This room was crowded, and delegates from all over the country presented the action taken by churches and associations on the Chicago Plan of Union and discussed the same at great length. Largely and strongly the sentiment was in favor of union. Many were greatly enlightened on the subject and changed from an unfavorable to a favorable position. The prevailing belief was in effect that the Chicago Plan of Union did not endanger the autonomy of the local church. However, it was widely admitted that it would not be possible without considerable division to bring the Congregational churches to adopt it, and the thought was that the National Council ought to seek and secure such expression in the Act of Union as would give all needed assurance to this end. That being done, it was the general belief that the movement would be so strongly toward union that it would be consummated in a few years.

Very few could sit in those meetings at Cleveland and listen to the talks from the representatives of Congregationalism from different parts of the country, and not come to feel that it would be almost sacrilegious to try to thwart this movement. It was made evident that while a few of the churches were so self-sufficient that they could go on and do well without it that for very many it left them in an almost hopeless struggle.

From Pennsylvania, from Indiana, from Texas and from a dozen other of the Southern States there came strong pleas for the consummation of the movement for union in order that Congregationalism might be nationalized and saved also from practical extinction in large spots here and there all over our land.

It was made evident that the church was facing one of the great crises of ecclesiastical history, and that it was incumbent upon each local church to give most earnest consideration to the interests of all the other churches.

The people of the Pacific Coast may rest assured that the National Council at Cleveland will do nothing to block the movement for union.

A GREAT RELIGIOUS ASSEMBLAGE.

The Congregational National Council, which has been in session at Cleveland, Ohio, for the last ten days, closes its sessions this evening.

It has been a great meeting—the most largely attended of any of the meetings of the Council. Inasmuch as the several societies of the Congregational churches of the United States held their annual meetings in connection, there was a program of exceptional interest. The addresses covered a wide range of subjects, and many of them were remarkably able. We give some of them in full this week; others in part.

THE WORLD-WIDE OPPORTUNITY.

An Address by Samuel B. Capen, President of the American Board of Commissioners for Foreign Missions.

For convenience, we speak of home and foreign missions, but they are becoming every day more and more closely blended together.

The world has become so small because of steam and the cable that there are not as formerly any far away missions. Moreover, with the modern methods of travel people of other nations are coming here by the millions. Home missions in some places are becoming almost foreign missions. And the opposite is equally true. Foreign missions are becoming home missions. Bohemians educated in the American board schools in Austria become preachers in America. Syrians trained to some extent in the mission schools in that country are at work helping to solve the problem of the foreigner in Fall River, Lawrence and Lowell. So we see how the work is interlaced and intertwined.

I think it will be admitted by all thoughtful persons that foreign missions not only represent the greatest need, but that it is a work in its magnitude which challenges the men of today to do their utmost. Let us take the work of the American board as representing the foreign field of Congregationalists. It contains approximately 80,000,000 of people, practically the same as the population of the United States. In the United States there are 138,477 Protestant ministers, with 20,000,000 members of Protestant churches. In the foreign field, which is extensively ours, we have but 566 American missionaries, 4,064 native preachers and teachers, and 67,000 church members. In the whole of China the average is one minister for every 100,000 people. The average parish of the ministers of the United States is estimated to be about 700.

That the greatness of this work may be still more evident, let us take this state of Ohio, with its population of 4,500,000 and thousands of Protestant churches, with more than 100 universities, colleges, academies, etc.

Two of our stations in the Shantung province in

North China have 5,500,000 people, or 1,000,000 more than in this whole state of Ohio, but with only nine missionaries. Or, to narrow it still more, the population of Cleveland is 460,000. What would we think of Dr. Hiatt and Dr. Bradley and Mr. Pratt caring for all the religious, educational and medical work in this city alone, with twenty native helpers just out of idolatry? And yet these proportions represent the average conditions abroad. Is it not fair to say then that our field abroad is the place of greatest need?

In view of the unparalleled openings in the far East, a veteran from the front writes: "My greatest anxiety is not over the awakening here, but over the awakening of the churches in America to the opportunities which now confront them."

It must be said that the place of greatest difficulty in our foreign missionary work is still here at home. This has been said many times before, but repetition is necessary. God is continually repeating things to us in nature. The message of next spring will be much like the message of last spring. I am not forgetting the silent revolution that has been taking place in this country the past ten years. The sniff and the sneer about foreign missions which were so prevalent have almost entirely ceased. Last winter Carnegie hall in New York city was filled to overflowing to listen to the story of a brave, modest, devoted missionary, Dr. Grenfell, who told of his wonderful work in Labrador. Similar audiences met him wherever he went. He is worthy of all the help that can be given, and all the praises bestowed, but if he were here this morning he would be the first to recognize that he is but one of thousands of men and women who have gone from comfortable homes to bury themselves in the dark places of the earth that they may there plant the cross of Christ. Slowly but surely the world is coming to recognize the greatness, both of the men and their work.

Nor am I forgetting that we have come at last to an international consciousness. It is becoming more and more evident that we cannot live for ourselves alone. The battle of Manila bay, the destruction of Cervera's fleet, made our nation as never before a world power.

John Bright, during our civil war, declared that if the United States of America should survive forty years, there would not be a gun fired in the world without the permission of this nation. This has not become literally true, but certainly when the nations of the world threatened to divide up China, it was Mr. Hay who declared that there must be an "open door," and there was an "open door." It was the influence of this nation that brought to an end the war between Japan and Russia. It was the influence of this nation that made the first Hague conference a success, and has been its principal sustaining force ever since. Who does not rejoice in the proud position the delegates from this nation have taken in the second Hague conference? All this has given new prestige and opportunity to American missionaries.

There is a special service which the Christian men of this country can do at the present time. The centenary missionary conference in Shanghai, the presence of our own deputation in China, and the silent revolution almost that is going on there, call our attention naturally at this meeting, to our work in that great empire. The wonderful progress of Japan and the history of the past year as related to the difficulties in California, have kept that nation also prominently in mind. We are more and more seeing the necessity of increasing our efforts in these two nations. To reach them wholly with the Gospel is to bring the speedy triumph of the kingdom of God in all the world. While the purpose of the administration toward these nations has been what we could desire, yet we have many among us that would advocate a policy toward these people when they come here that is unworthy of a Christian nation.

Japan has loved us as a friend. The picture of our great men, like Washington and Lincoln, are in the schools and homes of the people. Her statesmen recognize the greatness of our service to the nation, in helping to give her prestige and power among the nations. They have no wish for war; we have nothing that they desire to take from us. There has recently been held in Tokio the sixth World's Student Christian federation, with representatives from tweny-five nations. The delegates were welcomed by the Japanese ministers of foreign affairs and of education. Marquis Ito wrote: "I welcome foreign delegates as fellow workers in the noble cause of love and peace between nations."

The secular press declared that the first great world conference to be held in Japan would help to obliterate the line that separates the east from the west.

In a non-Christian Japanese newspaper recently there was a paragraph headed, "Wanted: Christian Teaching," and it then went on to say: "It is a pity that the large town of Oita should have but one resident Christian. If an evangelist will come and hold meetings here, we guarantee him an audience."

Marquis Ito recently said: "The true civilization is that which rests on Christian principles. As Japan must gain her civilization on these principles, those young men who receive Christian education will be the main factors in the development of the future Japan."

Baron Maejima, another prominent statesman, says: "I believe we must have religion as the basis of our national and personal welfare. No matter how large an army and navy we may have, unless we have righteousness as the foundation of our national existence, we shall fall far short of the highest success. I do not hesitate to say that we must have religion for our highest welfare, and when I look about me to see what religion we may best rely upon, I am convinced that the religion of Christ is the one most full of strength and promise for the nation."

We are told that the sentiment of this paper and these statements fairly represents the feeling of the influential men in Japan who recognize the need of the gospel of Jesus Christ, which has helped make the United States such a power in the world. In the light of such testimony the Christian men of this nation should assert themselves and express their maledictions upon the men or the papers that would stir up strife. All this talk about the necessity of fighting for the mastery of the Pacific is abhorrent to the conscience of our nation. The Master said: "Blessed are the peacemakers, for they shall be called the children of God." Methinks if he were here today that voice that spoke burning, blistering words against the Pharisees and hypocrites of his day would be heard saying, "Cursed be the war-makers, for they shall be called the children of the evil one," a motto which might be well posted in the editorial rooms of some of the "yellow press."

Let us show our increasing love for China and Japan by doubling our work among them. Let the

men in our churches make such a public sentiment that war shall be forever impossible.

There has never been such an opportunity before, and we ought to thank God for the honor he has given to us to do such work for him. What can be more glorious than to have a share in leading men out of the darkness into the light, and to have our eternal years made rich and glorious by the presence of those whom we have helped to save? One man in an eastern city has invested $100,000 in Christian work in India, and he has a record of 60,000 persons who have become Christians, because of the schools that he has planted. Who can tell to what this work will grow? Very soon these thousands will be millions. He might have spent that money in a few years on a yacht, or some other unnecessary expense. Which is giving him the most satisfaction today? Which will give him the most satisfaction 100 or 1,000 years hence?

We are told that "In the olden days the call for a Scottish clan to assemble for battle was sent by swift runners, who bore a blood-dipped cross. O'er peak and fell, by mountain streams and through peaceful hamlets, sped the messenger, till he could speed no farther. Then he thrust the cross into the nearest hand, with the cry, as voiced by the poet of the highlands:

"The musterplace is Lanrick Mead;
Instant the time! Speed, clansman, speed!"

And he who received the weird symbol dropped plow in furrow, left stag at bay, or bride at the altar, and hastened on with Clan Alpine's fiery cross. In the hands of his church militant God has placed a blood-dipped cross. From man to man he bids us speed the message. Are we ready to do it? The destiny of many a soul depends upon our answer.

A MOVEMENT FOR THE SOLUTION OF SOME OF OUR RACE PROBLEMS.

An Account of the Christian Leagues of Georgia.

By Ex-Governor Northern.

I am to tell you something of the origin and the operation of the Christian Leagues for the solution of the problem of the races in Georgia.

It is, however, not to be understood that there is any greater racial antagonisms in my state than in the other states where similar conditions obtain, but that we are earnestly endeavoring in Georgia to adjust such differences as do exist and that we are making gratifying progress in the effort.

Georgia has a white population of 1,181,000 and 1,035,00 negroes. No state in the union has a greater negro population than Georgia. Several Southern states have more negroes than whites, but not so many in number as Georgia.

From these sudden and occasional outbursts of passion and violence, it must not be supposed, for a moment, that there is no kind of harmony between the better elements of the races in Georgia and at the South. Quite the contrary is true. The good class of negroes is intelligent, progressive and resourceful. Its religion is not a sham; its education has not spoiled it; its ideals are good; its social standards are high and its life wholesome and elevating. It has been lifted from heathen darkness to its present attainments, by the power of the grace of God. If all American negroes were of this class, as we have it in Georgia, there would be no "negro problem" anywhere.

In Georgia, we have tried all kinds of remedies, from the Kuklux, during reconstruction, down to the more civilized system of our public school system of this day, without any material or special change for the better. The negroes have the same opportunities, under our system of public instruction, as do the whites, and in this remedy for existent evils the two stand on a common level.

Lawlessness on the part of the whites is as severely censured and condemned in Georgia as lawlessness and violence by negroes. Candor compels me, however, to say that the whites are not always as promptly brought to punishment.

In addition to equal educational advantages, there are provided for the negroes equal industrial opportunities. I do not believe there are now twenty-five trustworthy negroes in my state to-day—male or female—out of employment who could not get work in fifteen minutes, if they wanted it. Negroes have acces to all the trades and all the professions.

The problem of the races involves the relations of the Anglo-Saxons, as a people of power, to the negroes, who are a people of weakness. Therefore, the problem with us must be settled by the superior wisdom and superior judgment of the superior race, in righteous and just consideration for the inferior race. The white man must take a masterful initiatory leadership and determine the course of conduct, after the fullest, most painstaking and complete investigation, and, in kindly conference with the best element of the negro race, reach the most equitable adjustment possible, for the best interests of the two. This we have begun to do in Georgia.

Representing a body from among the best citizens of Atltnta, I have canvassed nearly one hundred counties in my state, discussing before the people the re-adjustment of the relations of the races and organizing leagues to study the question from local and general conditions.

This course was adopted because of the marked success obtained in the change of conditions in my own city, Atlanta, immediately following the riots, just a little more than a year ago. The whole country was startled because of the dreadful happenings of those few disastrous days. We set promptly and industriously to work to know what to do to remedy the evils that came to us and to prevent the recurrence of the awful crimes that followed.

Citizens first arranged to meet the immediate demands that followed upon the unfortunate victims. A committee of discreet men was appointed to investigate the causes and the results, with the view, first to bring to punishment the violators of law, and, second, to reimburse those who had suffered material loss through the destructive methods of the mob.

For some years we have had in the city an organization of Christian business men known as the Business Men's Gospel Union. As president of this organization, I called a conference of the executive committee and asked them to make answer to the editorial that had just appeared in the Constitution and say whether or not we should make effort to "blaze a trail."

There came unanimous and hearty response, show-

ing prompt readiness to undertake the service for the city. As we had never undertaken work of any kind until we had submitted our plans to the Ministers' Alliance in this city, we called together the leading ministers of the different evangelical denominations and offered our services, under their direction, to undertake the work they had suggested for the solution of the problem. The service was heartily acepted. With the way opened, we then asked for a conference with a limited number of negro ministers and negro laymen. With these, our executive committee met in the hall of the colored Y. M. C. A. I opened the meeting by reading our Lord's prayer, as recorded in the 17th chapter of John. After a short prayer service, the meeting was thrown open, to be addressed by any one who felt disposed to speak upon the scripture read as a basis, and looking to a union of sympathy and co-operation between the races, to effect a full readjustment of the relations between the two. Everything said by the negroes met our fullest endorsement, and we began, at once, to organize a league between the Christian white people and the Christian negroes of the city, looking to the better observance of law and closer sympathy of interests.

The movement met with most hearty favor and had approval and co-operation from the best people of both races.

Under the influence of these continued conferences and announced action by the league, together with sympathetic action by a city civic league, with one of our most prominent lawyers at its head, the conditions in the city were greatly changed and the relations of the races brought into harmony and helpful sympathy, so that such scenes as were enacted a year ago will never be possible in Atlanta again.

So marked was the local change that it was determined to attempt to repeat the same conditions in other counties in the state.

That portion of the state having the bulk of the negro population has been visited and leagues have been organized and action entered upon, led by the best white people and the best negroes in the several communities, who will undertake to conserve the best there i s in the two races and to bring all the good into co-operative action for the best community interests. The two brought thus together are supposed to be able to leaven the whole lump, including the bad white folks and the bad negroes and make good of them all.

This is to be accomplished, first ,by the silent yet comanding influence of the character of the men who are standing in the communities for righteous living. Just as the courthouse and the jail silently warn against wickedness and violence, so these men silently invite to good behavior and righteous citizenship.

It is next expected that these leagues will, in every available way, inculcate reverence and respect for the law and obedience to its demands. It is specially insisted that the people of the community—white and black—shall be brought together at stated times, to be addressed by some member of the league upon community life and civic duty, and that the ministers of both races, all over the country, will preach from time to time upon law and order.

About two months after our troubles in Atlanta, the white ministers and the colored ministers, by request, preached in their several churches the same day on law and order. The congregations were large and attentive. The effect was powerful. The city papers all reported it the greatest day in the history of Atlanta.

It is a painful fact, obtaining all throughout the land, that we have so far forgotten government and law, that restraint and instructions are neglected and forgotten in all the churches. Men and women in the churches abuse the authority of the gospel and trample upon its standards with absolute impunity, without rebuke or censure or effort to control. When this is done in so high a relation, what can we expect in the observance of the law of the state? Against these things we are struggling in Georgia, as are all the people elsewhere.

After we shall have educated all the people up to higher ideals, we have every reason to believe large and lasting good will come from our efforts through these community leagues.

Finally, how does it work?

The afternoon of March 3d last I spoke in Southern Georgia to a large mixed assemblage of white people and colored people, looking to the organization of such county leagues as I have just described. On the night of the twelfth of March—nine days later—there was an atetmpt to commit a horrid crime by a negro. The negro was shot, but escaped. Within twenty-four hours thereafter he was delivered by negroes into the hands of the officers of the law. An incident like this has never before occurred in the state. It shows not only the returning of confidence, but the spirit of co-operation on the part of the negroes in handling criminals.

Since the organization of these leagues, three-fourths of the crimes committed in the state that have been heretofore handled by violent mobs have been settled by the courts, under due process of law. The results have been fully up to our expectations, and public sentiment is changing every day for the better.

God has provided a way out of these horrible conditions, and we really seem, at last to have found it. We have not by any means secured the future. Great revolutions must move slowly, but I am sure we have entered upon the way of the Lord, and He will lead us if we only trust Him, willing to follow His guiding hand.

AN ADDRESS BY THE REV. AMORY H. BRADFORD, PRESIDENT OF THE AMERICAN MISSIONARY ASSOCIATION.

The Creed of a Philanthropist.

The first article of this creed is: We believe in the universal brotherhood of man. We believe in the brotherhood of man because we believe in the Fatherhood of God. This faith led to the foundation of this Association, whose object is the service of humanity in the spirit of Jesus Christ. Our fathers never asked where a man was born, or as to the color of his skin, but only as to the greatness of his need. The deeper his degradation, the more imperative was the call to service. Their golden text was "Inasmuch as ye have done it unto the least of these my brethren ye have done it unto Me." They did not think that God made a mistake when He created some men black. They revered the image of God whether it was set in ivory or ebony. Those men may have occupied no great place in the eyes of the world, but they were heroes in the service of their fellow-men. I recall the names of a few of them—Whipple, Joscelyn, Ware, Strieby, a

stately procession of humble but prophetic spirits who fought the good fight for brotherhood. Of them the world was not worthy. They labored in obscurity, but their biographies are written in the hearts of thousands whom they have saved from ignorance, degradation and crime. In these more prosperous days, when the mantle of slavery no longer darkens the land, and when both races and individuals are left to shift for themselves, there is a tendency to forget, and to belittle the standards which our fathers uplifted, and in the service of which they died. The ease with which the children of the Pilgrims, and even of the old abolitionists, allow the ideals of their fathers to go down is pitiful. They are taking up the cry of inferior race, of social inequality, of negro domination. But discriminations between men ought to be drawn at character and never at color. Those who are great enough for God to have created ought never to be counted fit only for man's abuse and neglect. The universal human brotherhood ought frequently to be re-emphasized. This is a compromising generation. The present tendency to call one race inferior to another; to teach that any should be satisfied with less than the rights which belong to all men, is unworthy of those who bear the Christian name, a violation of the teachings of history, and a cause of unrest and controversy which bodes dark days for the future of the Republic. The question of inferiority is purely relative. Ancient Thebes was a city of three million, five hundred thousand population. Heroditus says it could put into the field seven hundred thousand fighting men. It was a city of colored folk in which white men were regarded as inferiors. In Nubia and the Soudan, and even in Egypt today the first families of Virginia and the Brahmins of Boston would be looked down upon. Questions of superiority and inferiority are always relative. There is another side to this question. There are signs that the colored races throughout the world are uniting to resist the encroachments of the white races. Japan has shown Asia that without danger it may adopt the instruments of civilization. The East is slowly but surely waking. When China and India are aroused; when the Africans in various parts of the world appreciate their possibilities, I fear there will be a fearful day of reckoning for the white races; and in that day Anglo-Saxons will not escape. There is one door of hope, and that is that those who are now arrogant may see their mistake, and recognize that their protection for the future is in the manifestation of a geunine spirit of brotherhood. It is as true of races as of individuals that—"Whosoever shall say, Thou fool, shall be in danger of the hell of fire." God hath made men of one blood. The color of the skin is nothing; the condition of the character is everything. With malice toward none but with charity for all, let us emphasize as the first article in the creed which made our fathers the heroes they were:

We believe in the universal human brotherhood.

The second article of our creed is:

The best in culture and opportunity is none too good for the poorest in humanity.

And who are the poorest? Those who were born in slavery? Booker Washington was a slave. Those who were born in poverty? Abraham Lincoln came out of a log cabin. Those who have been unfortunate in their birth? Henry M. Stanley was a foundling. The question of worth is also always relative. Mohammed was a camel-driver, Luther was a miner's son, Hugh Miller was the child of a stone-quarry, James Ferguson was a farmer's boy before he became an astronomer, one of the first of American artists is a negro who lives in Paris, where his color is no bar to social recognition. The best is none too good for the poorest. Believing that doctrine we have gone to the rice swamps and the sugar plantations with the same kind of training which makes white men manly; and have never yet failed to find, in large numbers, those who would respond to the confidence. The hardest rocks take the finest finish and the blackest men sometimes become truly cultured.

The best gifts which the oppressed raecs can receive are education, religion and opportunity. The colored population of the United States, when emancipated, had had no education except that acquired in the school of slavery; their religion was superstition; and the door of opportunity was shut against them. To these people this Association has taken schools, colleges and the friendship of many of the noblest of American men and women. Some have been given manual-training, others languages and literature, others the domestic arts, and all ethical ideals. Inflexibly, and constantly, we have insisted that the best was none too good for the poorest. Think of the schools and colleges which this Association has either started or fostered. When Hampton was weak it was given friendly assistance; when Atlanta was a child it was led by our hand. Taladega, Straight, Tougaloo and Fisk, these are some of our older daughters. The blacks have been treated exactly as whites of similar character and ability would have been. He who is fitted for a day laborer should be taught to be a day laborer; he who is qualified for a mechanic should be taught to be a mechanic; he who has natural ability for a doctor or lawyer should be educated as such, and those who have spiritual intuition and moral character should be trained to be moral and spiritual leaders, whether they come from the black-belt, the mountains of Virginia, or the Back Bay of Boston. And all men of all races and classes should be given an equal opportunity in training, in labor, in the exercise of the common human rights. No man should be handicapped by imaginary inequalities; if any exist they will come out soon enough in the struggle for existence. Our ideal is far from realization. We have ridden rough-shod over those who have been weaker only because they have been less numerous. Anglo-Saxon is a knightly name, and those who wear it ought to be entitled to it not by their brutality but by their chivalry. The old humanity damned the weak, the new humanity bears its burdens; the old humanity oppressed the poor, the new preaches the Gospel to them. The teaching of Jesus is practical; it is intended for our own, and not for some imaginary Republic.

When General Delano was Secretary of the Interior, in General Grant's administration, he is reported to have said that this Association had done more for the oppressed races in this country than all other agencies combined, including the government. The late Dr. Curry, himself a Virginian, once made a similar statement, using almost identical words. If this Association is worthy of the praise it has received it is because without fear or favor, in the face of contumely and ostracism, its missionaries have believed, taught and practiced the truth that the best in training, religion and opportunity is none too good for the poorest in humanity.

The third article in our Creed is:

The worst may sometime be made the best.

Every civilized people has had its era of barbarism.

Egypt, Greece, Rome, Germany, all Anglo-Saxondom were formerly in a condition as low as Central Africa today. Japan has suddenly taken her place among the world-powers, but hardly more than fifty years ago she was as far from civilization as the black-belt is today. The ancestors of those who now invoke lynch-law offered human sacrifices, roamed the forests like savages, and tore their meat with their hands like wild beasts. Civilization is the monopoly of neither whites nor blacks. It has been relative to time and place. The question is often asked whether history shows any great civilization among colored people. The sands of time cover many decadent civilizations. Japan, China, India, Egypt, Persia, Assyria, have all been world-powers, and these were all composed of colored races. Ancient Thebes was as near to the Soudan as New York to Chicago, and inhabited by a people as much like the Soudanese as Texans are like Virginians. These people built the Hypostyle-Hall at Karnack, decorated the Tombs of the Kings opposite Luxor, and raised the Colossi. It little becomes us to speak too sneeringly about races which have achieved such things. New discoveries are daily being made in the Desert and even in the Soudan, the ancient home of the Negro. The voices from the silent ages, with no uncertain sound declare that the worst may be made the best. It is the lesson of Judea, of Egypt, of Rome, of modern Europe. As with nations so has it been with individuals. Our work is with those who have never had an opportunity. What they may achieve we as yet may only dimly discern. I never hear slighting remarks concerning the possibility of improving the colored race, without impatience. It has been my privilege to serve many of the best equipped and most renowned institutions of learning in our country. I have been present at examinations and commencements; I have listened to the addresses of graduates, both men and women and, if I could have closed my eyes and been unfamiliar with racial accents, when at Atlanta I might have imagined myself at Harvard; when at Talladega, at Amherst, and when at Tuskogee, at Cornell. The colored people may be children but they are fast becoming mature. Those who have never tried to uplift them have no faith in their possibilities; but those who have had large experience are surest of success. I do not minimize the vastness or the complexity of the task. The problem is involved and perplexing. In many parts of the country the race is worse than when it was emancipated. It has been freed from one kind of slavery to drift into another. The descent has not been by compulsion, but by neglect. Its condition at the North is often worse than at the South, and its ostracism more complete. Here and there schools and churches have created new and improved conditions; but the outlook for the race as a whole is depressing. Its young people are growing up without ethical ideas or a decent environment. Many are becoming paupers and criminals. No wonder that they are disliked by lovers of quiet and order; and yet, depressing as the prospect is, it is the most encouraging in the history of the uprising of a race. The serfs in Russia were emancipated before the slaves in America, but the negroes in America are far in advance of the serfs in Russia. Not yet fifty years have elapsed since emancipation, and, bad as many of the colored people are, as a whole they have made more progress in the same time, and have reached better conditions than England had reached fifty years after the Roman Conquest; or than Germany had reached in the days of Feudalism, and Germany had been free from Rome for centuries. The depravity, the vice, the crime of the colored population have caused discouragement, and not without reason, but there is a brighter side. Mechanics and fishermen with little training and poor environment, in the providence of God, were made the moral leaders of all time. History, from the Exodus onward, is the record of the upward movement of those who have been slaves. Men should not be judged by their achievements, but by their possibilities. None should be condemned because of their birth or lack of opportunity. Culture is a mightier force than heredity. A fair chance ought to do more for a man than a white skin. If the negro, the Indian, and the Chinaman are given as generous treatment and as ample opportunities as the English and French men, there is every reason to believe that the same results will appear. If they do wrong let them be condemned; if they are criminal, let them be punished swiftly and surely; but let them have an opportunity to be men. If they fail, then the failure is theirs. But our belief, founded on long experience, is that the worst of humanity, if permitted to have equal training and allowed fair competition, may sometimes be made the best.

The fourth article of this Creed is a patriotic one. It reads as follows:

America for all its people and all its people for America.

No nation can live and prosper, when any large proportion of its citizens feel themselves to be unjustly treated. An essential of prosperity is the consciousness of the enjoyment of equal rights and privileges. Before any nation can be strong, its people must be both outwardly loyal and inwardly enthusiastic. One tenth of the population of America is colored. It will never become a majority. The proportion is too small for it ever to be dominant in social or public affairs, but if antagonized it is large enough immensely to hinder the wheels of progress. If our colored people are enthusiastic Americans, they will add valuable qualities to our Republic; they will furnish the warmth and fervency, the patriotic enthusiasm and moral passion which our colder temperaments can seldom supply. They have faults, many and grievous, but they make faithful friends, loyal servants and brave soldiers. They will pick our cotton, shepherd our cattle, sing our songs, paint our pictures, and fight our battles. Such a people have immense possibilities of instruction and of inspiration. Their favor may be won by justice and sympathy. When discriminations are made at character and attainment rather than at race and color, the feeling of injustice is avoided, and those who would have been enemies are made friends. A people which can produce such orators as Washington and Price, such a poet as Dunbar, such scholars as Kelly-Miller and Dubois, such faithful friends and servants as guarded the homes of the Confederate planters while they were at the front in the Civil War, and such soldiers as those who climbed San Juan Hill side by side with our President are worth propitiating and making friends. But if they are treated unjustly they will be remorseless enemies, as we should be under similar circumstances.

Two courses are before us. We may make the colored people realize that they are inferior, fit only for menial occupations, condemn them to Jim Crow cars, and the back doors of railway stations and restaurants; or we may treat them like men with human possibilities; we may recognize worth whenever it is found;

we may open before them the doors of all the opportunities for which they are fitted, and make them know that all who live righteous, thoughtful, aspiring lives will be given the rights and privileges of manhood. If the first course is followed, the colored race may be kept down by sheer force of numbers, but the oppressing race will never have peace. Ten million people smarting under a sense of injustice, would be an awful drag on the progress of any nation. If the other course is followed, this republic will have no better servants, no more grateful and loyal citizens, and in time of peril no soldiers who will fight more bravely, or die more gladly, in its defense than those whom it had not only freed from physical slavery, but lifted into the liberty of the children of God.

From its earliest days I have been familiar with the leaders of this Association. I knew the men as I knew the conditions which gave them their unique opportunity. I see them passing before me today, as brave a company of patriots as ever fought the battles of any cause; as knightly a procession of heroes as ever marched in quest of the tomb of our Lord. Even as I speak I almost catch the light of their faces and almost hear the echo of their voices. They seem to be addressing those who have taken up, and are carrying on the work which they began. Unitedly, with the emphasis and enthusiasm of those who have heard a message from the excellent glory, confidently as those who know that that message has been confirmed by history in every age, they ask us to be loyal to the ideals which they uplifted, which they served, and to which they gave their lives. If the Creed is our creed and their self-denying devotion is repeated in us, all the citizens of our republic may sometime realize their unity and be one in the church, the republic and the Kingdom. The articles of that Creed I have ventured to condense as follows:

We believe in the universal human brotherhood.

We believe that the best in training and opportunity is none too good for the poorest in humanity.

We believe that the worst of men may be made the best.

We believe in America for all its people, and in all its people for America.

GOOD TIDINGS OF GREAT JOY FROM JAPAN.

An Address by the Rev. Dr. J. H. DeForest at the Cleveland Meeting of the American Board.

We of Japan bring you, father and friends, good tidings of great joy, that are sure to affect all nations. God has called a great and powerful nation in the far East and surnamed it Dai Nippon, though it did not fully know him. I asked an English general whom I met on the battle fields of Manchuria, "How do you account for this series of unbroken victories on land and sea by the Japanese?" His reply was, "You have asked a frank question and you shall have a frank answer. I am a soldier and have little or nothing of religion, but I believe that God Almighty had a big job to do here in the East, and He raised up Japan to help him to do it."

This non-religious soldier felt awed in the presence of a power that was so signally using the army and navy of Japan. The Japanese themselves felt this same unspeakable strength from some divine source, and repeatedly to me in conversations, and in their official reports, declared that over and above his majesty's virtues, over and above the fearless courage of the soldiers, their unbroken victories came from Tenyu, "By the Grace of Heaven."

I wish the Christian world could have the same blessed vision of this historic, gifted nation, outside Christendom, called of God to stand with Him and do a larger work than at Port Arthur and Tsuechima —a great world work of righteousness and justice and peace. That alone would inspire the Church of Christ to get better visions of God's great plans, and thus to work with him in the accomplishment of those plans.

First of all here is the first oriental people who have taught us of the West to respect them. Because Japan has profound self-respect, it has made good its right to be respected by others. I think this is one of the real blessings Japan has given us Anglo-Saxons. They have called us down from our conceit and masterful manners. We have been obliged to give up our old idea that they were inferior to us, and to recognize them as one of the first great powers of the world. It follows that mission methods have changed very much for the better. We no longer think and pray and speak about them as "heathen" and "idolaters;" we no longer call their religion false and only superstitious to be uprooted. No one can look with sympathy at this great people and not believe that God is their father, always has been, and has led them, by rich religious temperament and by powerful morals, and thus fitted them to do some world work with him whom now they are beginning to know as Christ revealed him—their Father and Saviour as well as ours.

Under these changed political and international conditions, mission methods are undergoing a change so rapid that they will soon attract the attention of the world, and will affect the missions of every other land. This change I call the abolition of exterritorial Christianity, that is, of all foreign control, financial or spiritual. From the side of the Japanese Christians, it is the open avowal that the responsibility for the extension of the Christian religion throughout the Empire rests wholly with them. What the English general said of the Japanese nation we can say of the growing church of Japan—'God has a great work out there, one that we foreigners, no matter how gifted or numerous, could never do and so He has raised up a body of consecrated men and women who see with prophetic insight and clear intellects this one thing—that God has put the responsibility on them for the evangelization of their nation, and they have openly accepted this divine responsibility.

They have already experienced something of Gethsemane and Calvary and they know they must lose their lives in order to gain them in a renewed and redeemed nation. Already the real work, with its growing burdens and joys, is theirs, not ours, nor the American Board's. And instead of reporting to you today how many churches and church members we have, with great joy we announce we have none, and never shall have any more in the empire of Japan. The one essential thing to report ourselves is that in this evolution of Japanese Christianity we have been liberated from mission methods that belittled our work; that was the chief source of misunderstandings and frictions, that robbed us of the privilege of being brothers; and that quenched our sympathy—the only real thing the Japanese care for. And the one thing to report about them is that they are making a Japanese Christianity that is sympathetic with all God's

great preparation as seen in their history; that therefore is touching national life and moulding the moral standards of the people outside as well as inside the churches as no foreign work could; and that they are now recognized as one of the best givers of spiritual life to all classes, educated and ignorant, male and female, from the nobility to the peasants.

Now, it is pitiable—the question so often fired at us by Christians everywhere, "Have you finished your work and going home?" The swift answer is, "No! We have only begun our work." Methodist missionaries are being liberated by the self-effacement of their best beloved and twice decorated Bishop Harris, in order that their Japanese Christians might elect their own bishop. The American Episcopalians are being liberated by the steps they are taking for the election of their first Japanese bishop. The Baptists are being liberated, because they are paving the way for a great united church in which Baptists shall sit down with all other Christians around one common table of the Lord. The Presbyterians are being liberated by their growing recognition of the right of the Japenese to control their own work everywhere. These and other missionaries are being freed from the obstacles perpetually arising when foreigners try to dominate mission work among a self-respecting, self-governing, spirited nation. We are freed to the vastly better and wider work of cordially and sympathetically working with them as helpers of their joy rather than as having lordship over their faith.

It will pay you all to keep your eyes upon the Y. M. C. A. work in the East. This is, in my judgment, the most tactful, sympathetic, and therefore the most successful and also the most conspicuous piece of Christian work in the East. Their foreign secretaries are young men of exceptional ability, organizing their work on lines so wide as to astonish us all, and doing it so well that they have received even his majesty's approval in the shape of a gift of $5,000. But the secret of their success is in effacing themselves, and in making the work truly Japanese, which they gladly and ceaselessly did with all their heart and mind and strength. This entire work, their buildings and funds, all stand in the names of some of Japan's great educators, members of the diet, and business men, while the names of the foreign secretaries are written last on the official list. Under this warm hearted and able leadership they have so managed as to extend their work to the battlefields of Manchuria, and their crowning success is that world convention of students in Tokio—the first world convention of an kind in the nations of the East.

The thing for Boards to learn from this remarkable movement is this, that from the first these young men avoided exterritorial methods, and so through these decades they have had no such misunderstandings and frictions as have been the misfortune of our mission and of other missions. We have been, if I may criticize our methods, too much under the influence of the hateful sentiment—'so long as we furnish the money we shall control the work.' This has poisoned the hearts of many in Japan, and it is time this saying was forbidden in missionary literature. If there were anything the Japanese hate it is that for mof authority that comes from holding the purse. And this the Y. M. C. A. has always avoided. In fact the Japanese Christians need money; the frankly say they need money more than they do missionaries.
hands tens of thousands of dollars, without any other condition than that they are to be used for evangelistic work or educational work or church building they could do more to evangelize their nation in this generation than five times the number of missionaries there now could do, and possibly at one-fifth the cost. Nay, we missionaries would then be liberated from financial authority and from the care of tables and consequent frictions to give our whole strength with joy to aid the Christians to make Christianity that shall fit the best traditions of their nation, and fill them all with the life of Christ as our Christianity fits the best traditions of our republic and is the force that makes our real life.

THE GOSPEL OF GOOD HEALTH.

Rev. Chas. R. Brown.

The leaves of the tree, rather than the fruit, were for the healing of disease. The leaves represent that which is incidental, a kind of by-product. The main business of the tree was to produce fruit; it bore fruit every month—"all manner of fruit"—and undoubtedly the same kind of fruit as that named by the apostle. "Now the fruits of the Spirit," he says, "are love, joy, peace, patience, gentleness, goodness, faithfulness, mildness and self-control." These useful moral qualities are the fruits of the Spirit; the type of character here indicated is the fruit which the tree of life is intended to produce in the garden of human experience. But incidental to its main purpose, thrown in as you might say, there is a further ministry to good heatlh—"the leaves of the tree are for the healing of the nations."

I wish to make this distinction clear at the outset, because in all our communities there are groups of religiously disposed people who make physical healing the central object of their interest. They talk about it, think about it, write about it incessantly. And in doing this they narrow down their religious interest to the business of raising leaves. When the judgment day comes it is to be feared many of them will have "nothing but leaves" to show, for the reason that they have slighted the weightier matters of useful and unselfish service in their zeal to "demonstrate" their ability to keep these perishable bodies in good trim. To do this is unduly to exalt that which is incidental and make it central.

We shall part with these physical bodies of ours very soon at best. The great question is not therefore whether a man has a good liver and a sound stomach, but whether he is sane and true, whether he is upright, unselfish, serviceable in his personal character. These groups of people who make physical healing their chief concern can show a considerable number of cures of a certain sort—they are in the leaf busines and it would not be strange if they did produce large crops of these leaves. But when you make inquiry as to the general yield of fruit in the form of useful service, when you ask them about providing homes for the orphans and the aged, about making provision for the poor through wisely administered and generously sustained charities, about bringing to bear better influenecs upon the neglected portions of our cites through social settlements and other valued forms of endeavor, about providing well-rounded Christian men and women thoroughly furnished for every good work, they have not much to say for themselves. They have unfortunately been occupied almost entirely in raising those leaves which are for the healing of certain minor bodily ailments.

But having indicated this distinction between what is central and what is incidental to the main purpose of the Gospel, I want to ask what is here offered us in our Bible for our health. The church of Jesus Christ ought to "teach health," not as its chief business but as a leaf on the tree of its main purpose, which is to produce the good fruit of Christian character and service. We have been unnecessarily frightened perhaps by the nonsense and wildfire which so often characterize this phase of religious experience. We have neglected what had better have been patiently cultivated with intelligence and love. We would not have so many religious **sideshows** today if the performance in the **main** tent had been to a greater degree well-rounded and complete. We ought to be able to offer to all who come, the total helpfulness of the Gospel of the Son of God.

It has seemed to me that in the last half of the nineteenth century there was a wide-spread tendency to depend too much on the without and not enough on the within. Westward the star of empire took its way for centuries, seeking new fields for material development. Now, as some one said the other day, "Inward the star of empire takes its way." There has come a wholesome reaction from the almost idolatrous trust in material things and a quickening of interest in forces unseen. Men and women have begun anew to cultivate, to honor, to confide in, that which is within and this disposition shows itself in many ways. The kingdoms of this world, bodily health, mental development, social charm, useful action, are, by this movement from within, becoming kingdoms of the Spirit of Christ—no longer rebellious, no longer separate and independent, but submissive and harmonious kingdoms of the Spirit of Christ.

And I believe the main hope of our Christian world for improved health, and for the consequent larger joy and effectiveness, lies not so much in the increased efficiency of medical science in dealing with disease, when it has actually fasctened upon the patient, important as this is—I believe our main hope lies in so strengthening the inner life as to secure increased immunity from the inroads of disease.

Here is a gold mine, not far away in the mountains, but deeply buried in your own inner life! It has never been adequately worked. You have your mind and spirit always with you, and they are always in touch with all your members. These forces may be utilized, by intelligent faith and a wisely directed will, in a way that will put you in possession of wonderful values which for years, perhaps, have been hidden under the soil of thoughtlessness and indifference. You can if you will, dig down and develop that which is within you, so that it will earn for you and for those you love, priceless dividends!

Let me indicate to you this morning, then, certain points in this gospel of good health as it stands declared in Holy Scripture.

First, right thoughts—"As a man thinketh in his heart, so is he." This does not mean that a single thought will cure a cancer or even fill an aching tooth—the men who wrote the Bible were not crazy. It does mean that states of mind tend constantly to register themselves in consequent physical conditions. Morbid conditions of mind mean, by and by, morbid conditions of body. Weakness, irresolution, fear, prepare a soil altogether favorable for the seeds of disease. On the other hand, healthy states of mind—minds free from all grudge, bitterness, envy, minds filled with faith and hope and love—make for health as do sunshine, fresh air and pure water. As a man thinketh in his heart, steadily and insistently, be it up or down, so he tends to become!

It is a great deal harder to so cultivate right thoughts, right desires, right purposes that they shall always bear rule within, than it is to go and take something out of a bottle—the real heights of human experience are never reached without hard climbing. But the cry "Good health for a dollar a bottle" is rapidly becoming a spent force. The cry of good health at the price of the cultivation and training of all one's powers, physical, mental, spiritual, by bringing them into joyous harmony with the revealed will of God, is now to the fore. And this mode of treatment has this further advantage, that it may include the culture and development of the entire inner life in a way that taking something out of a bottle does not. Many of us will live to see the day when there will be growing on all sides these trees of life covered with leaves for the healing of the nations. Strive to reach the point where you can look up and say, "Thy thoughts are my thoughts, and thy ways my ways, O Lord," and you will have gone far toward the realization of the high claim, "As a man thinketh in his heart so is he."

In the second place, high expectations—"According to your faith be it unto you." The language of Scripture is almost always the language of great expectation, the only condition put upon it being the receptivity of men. "Open thy mouth wide and I will fill it"—there is no lack of material with the Lord. "Prove me now herewith, saith the Lord; make your consecration complete, and see if I will not open the windows of Heaven and pour you out such a blessing that there shall not be room enough to receive it." "Stand up straight, the ceiling is high!" According to your faith, your openness, your willingness, your capacity, be it unto you! There is nothing shadowy or unreal about it—men do become very largely what they expect to become in that hidden faith which does not utter itself always in words, but shows itself in shaping the aspirations which control the life. Include within the firm grip of your anticipation this physical nature, and according to your faith be it unto you!

The people who are always expecting to catch every disease that is going, rarely fail—they usually catch them all. The people who live in perpetual fear and dread and apprehension almost always realize, not their worst fears—that would be expecting too much—but a good working per cent of them. Acording to their expectation, it is unto them. And on the other hand, the quiet, serene confidence of the intelligent physician, of the trained nurse or of the well-poised individual in ordinary life, is like a steel armor against all the attacks of disease, as each one goes courageously about his business. According to their faith it is unto them, and the result is vastly different. If you could each one form the habit of going about with those familiar words from the twenty-third psalm on your lips, in your mind, deep imbedden in your heart,—"I will fear no evil for Thou art with me!"—I do not say it would enable you to lie down with rattlesnakes or to drink water out of a malarial swamp unhurt, but it would add to your prospects for good health, in some cases thirty, in some sixty and in some a hundred fold. Pitch your expectation high—look for the best, hope for the best, strive for the best and according to your faith be it unto you!

In the third place, firm resolution—"O woman, great is thy faith! Be it unto thee even as thou wilt!" Here is a mother whose daughter was afflicted with

one of those nervous maladies—epilepsy we call it now—which baffle the skill of our best physicians to this hour. It seemed to the people of that day, untrained in scientific diagnosis, as they saw her writhing in her distress, that she was "greviously tormented with a devil." The mother was an outsider, a Canaanite, but she came boldly to Christ saying, "Thou Son of David, have mercy on me. Have mercy on my child." She was not only a heathen, she was noisy and inconsiderate. The disciples said, "Send her away," but she only cried the more earnestly to Christ. Then Jesus said to her gently, "I am sent to the lost sheep of the house of Israel," yet she was not repulsed—she said, "Lord help me." But Jesus said, further testing her resolution, "It is not meet to take the children's bread and give it to the dogs." And the woman replied, "Yes Lord, the dogs eat the crumbs which fall from their master's table—give me a crumb of divine help." Her determination leaped all barriers of race and distance, all obstacles which a chronic and painful illness interposed! And Jesus said to her, "O woman, great is thy faith! Be it unto thee even as thou wilt." Faith expressing itself in determination had won—her daughter was healed!

If you will stand up, your mind and heart made right with God to the fullest extent you know, and in God's name say "Let there be health," and keep on saying it resolutely, trustfully, hopefully, it will work wonders. I do not say that no disease can stand before you, for you are not omnipotent, but I do say that you will set in operation one of the great healing forces of the world. All about us there are people who have stopped talking about their ills, stopped thinking about them, stopped pitying themselves, who are saying in the way indicated, "Let there be health" and there is health! It is done unto them at last even as they will. When people fix their eyes on something high, fine, useful, linking their determination with the purpose of God for them, and say bravely and steadily, We will! We will! We will! they are putting themselves in a position to come off more than conquerors through Him who loves us.

I have tried to practice what I preach in this matter. I have never been one of those people to whom Ian Maclaren refers, who are "so brutally and offensively healthy as to feel no true sympathy for those who are fighting ofr their very lives." I was not born a very robust baby and many of my years have been years of physical struggle; and with some of those ills I struggle yet. But some eighteen years ago I learned better how to fight—I gained some new weapons; I began to parctice a different formation. This has meant a long series of victories. I have been in the active pastorate now over seventeen years, and in all that time I have never missed any kind of an appointment on account of sickness. It is sixteen years this winter since I first began to hear people discuss the grippe, which had then become epidemic under that title. I think I could write a natural history of the grippe, giving all the symptoms in order and all the results of it. This endless discoursing upon it was not beneficial to those who did it —it is never wise to talk without a purpose, and unless one is talking to his physician or his nurse or his pastor or some member of his family about his ills for a purpose, he had better not talk about them at all. But with all the cases I have visited and with all the discussion to which I have listened, I have never had the grippe myself; I never expect to have it, and I do not rap wood when I say so, for there is nothing magic in it. Some honest attention to God's laws of health which are as sacred as the ten commandments; some ability to cherish right thoughts and maintain a serene confidence, and some power of resolution have been sufficient thus far. Insist on being well; go to bed with that idea and get up with it; carry it about with you as you carry your own face and hands—and somehow you are apt to find that it is unto you even as you will!

And finally, faith in God—"Have faith in God," Jesus said to his trembling disciples. In an eastern city there is a certain hospital, which I used to pass and repass, and it always did me good just to look up at it. The building is brick, but set in the front of it is a broad marble slab, and on it in letters of gold are these words, "HAVE FAITH IN GOD." It is a Christian hospital as you might imagine. Hundreds of sufferers borne thither in the ambulance or assisted up the walk by loving friends, have looked up at those words as they passed in at the door—I am sure the words gave an added courage to many an anxious heart! Hundreds of sufferers have there been cured as human intelligence and love co-operated with those healing forces which are divine—and as they walked away perhaps they looked back at those words of gold and were deeply grateful to Him who had wrought with his servants for their recovery! Have faith in God—they are good words to have on a building devoted to healing, or in a home, or in one's heart! They will always help!

We have often been afraid to aim boldly for that simple, original, spiritual potency of early Christianity which in the days of the apostles healed the sick at the same time that it was saving the soul from sin. But even if we tried and failed, it would do us good to aim high. And under the blind leadership of certain fanatics, many people have been led to feel that if they undertook to exercise faith in God's power to heal directly, they were estopped from using any material remedies. This is all nonsense. The Almighty is not so touchy as to withhold his spiritual aid, because the patient is also using some material remedy which He Himself created for the use of his children. Those narrow-minded people ought not to think that God is another such an one as themselves!

But we are told, with an air of finality, that there is no record that Jesus ever used drugs. That is true—there is no record that he ever did. There is no record that he ever used an elevator or a telephone, but he would be a foolish man who would insist upon climbing the stairs to the top of a high building or doing his errands on foot, because Jesus never used an elevator or a telephone. Sometimes a drug, which God made and men have learned to use, will accomplish a certain result more easily and quickly than it could be accomplished (if indeed it could be accomplished at all) by purely mental and spiritual forces. He would be a foolish man, indeed, who would lightly decline its help.

And the very people who declaim so loudly against the use of drugs in time of sickness, all use soap. Soap is a drug; it is sold at the drug store; its action is chemical. If a person were given plenty of hot water and time enough, he could wash his hands, his face or his clothing clean, without soap, but it can be done more quickly and easily with soap; and for that reason all sensible people use this drug we call soap. The very people who become so agitated over the use of drugs in healing disease, constantly use soap without realizing, apparently, how very funny they are making themselves by their inconsistency.

Have faith then in God, with no fear whatsoever that you are discrediting your faith in Him by employ-

ing all those useful aids which He has created and appointed for our benefit! Have faith in God, and gather to yourself all the mighty aid which you can claim out of the Unseen for your perfect restoration!

Take these gospel ingredients, right thoughts, high expectations, firm resolution, faith in God! Mix them together, shake them well, use them freely! You need not measure them out narrowly with a drop tube or a teaspoon—there is nothing in them which will hurt you—take as much of them as you can contain. They will do you good and only good. I do not offer them as an infallible panacea for all the ills there are—I am not crazy either. We cannot, even with these aids, banish all suffering, disease and death. One whose right thoughts, high expectations, firm resolution and faith in God, utterly transcended anything we can hope to attain in this present world, suffered. "He learned obedience by the things that He suffered," the Bible says. If any enthusiast in his presence had claimed that there was " no reality in sin, sickness, disease or death," He would have regarded such an one as not altogether in his right mind. When wicked men drove nails through his feet and hands, and when they pierced his side with a spear, He suffered and died. In like manner if you are overtaken by cruel accident, or if you are loaded down with more work and care and necessary anxiety than you have strength to bear, you will suffer and it may be you will incur some painful illness. And the time will come when we shall all suffer and die. I make no unreal or extravagant claims then for this gospel of good health, but I know from the Word of God, from long years of experience, and from wide observation, that right thoughts, high expectations, firm resolution and faith in God, are for our health. They are leaves on the tree of life and they may be used for the healing of the nations.

Among the Churches.

WASHINGTON.

A Correction. In the account of the State Association Meeting, the paragraph beginning "In the interest of more perfect union of the bodies and ending with "Unpleasant debate" should not appear. It was not in the resolutions as finally adopted.

Seattle.

Plymouth.—This church starts the year with a considerable increase in its working force and with a fine spirit of co-operation, a year of exceptional growth and fruitfulness is anticipated under the leadership of Dr. Van Horn and his able assistants. Rev. G. N. Edwards, the assistant pastor and Sunday-school superintendent, is remodelling the Sunday-school along more effective lines, the auditorium is taxed beyond its capacity often, many being turned away from special occasions. The Woman's work has been reorganized under five departments: Home Missions, Foreign Missions, Local Charities, Social Service, and Church Work. The foreign work will be enlarged by undertaking the support of the station at Lin Ching, where its missionary pastor, Rev. E. M. Ellis, is located. The Men's Club began its meetings October 8th. Invitations have been sent to all the Congregational churches of the city to send delegates from their Men's Clubs to a special service for men on Sunday evening, October 13th. Dr. David Beaton, who fills the pulpit while Dr. Van Horn attends the National Council, will preach a sermon covering the Men's movement throughout the country. Dr. Beaton will not only speak at Plymouth Church Sundays, but will speak at various times while in the city upon the theme he is so interested in and so familiar with, Religious Education.

Brighton and Olivet.—Rev. Merle A. Frost began his work at these places October 6th. Mr. Frost is of good old Congregational stock; his father is also a Congregational minister. Mr. Frost is a graduate of Chicago Seminary, '96. He has held pastorates at Miles, Ia, Waucoma, Ia., and at the Auburn Park Church, Chicago, where he raised a large debt and received many members.

Beacon Hill.—This prospering church, too, has a new pastor, Rev. Jas. A. Henry. Mr. Henry went to St. John's four years ago, found the church in despair and the church at Endicott, near by, had been long closed. He entered the work with determination, and now both churches are flourishing. They have a combined membership of over 100; they have been self-supporting for three years and have built a new parsonage. Beacon Hill has a splendid location for its work and an earnest corps of workers, and with such a pastor its future is very bright. Mr. Henry also will look after the Bethany Mission and Youngstown, where Rev. R. W. Fletcher is now superintending the building of a church.

Japanese.—A Japanese Congregational Church has just been organized with twenty-five members under the pastoral care of Rev. Samaya. This work is under the care of the A. M. A. Thanks are due to Plymouth for fostering the work till proper arrangements could be made with the A. M. A. Doubtless, Plymouth's interest will continue.

Arlington.—Rev. A. Loder began work September 1st.

Granite Falls.—Rev. S. Williams began work October 1st.

Ferndale.—Rev. E. M. Smith, recently in charge of the Protestant Episcopal Church at Sunnyside, commenced work October 1st. He also supplies Blaine temporarily.

Cathlamet.—Rev. Wm. Snape has left Kennewick and is now in charge at Cathlamet. The work opens with great enthusiasm and hopefulness.

Allyn.—This work has been fostered by the S. S. S. It is preparing to build and will soon seek recognition. Rev. R. W. Fletcher will be in charge soon. The town will grow, and great things are predicted for the church. There is some talk of establishing a Congregational summer settlement near here.

Youngstown.—Youngstown is putting up a building. This is a thriving section recently annexed to Seattle. Rev. R. W. Fletcher will long be remembered in this state as a church builder.

Olympia.—Rev. E. R. Loomis resigns.

Lopez Island.—Rev. E. S. Ireland, who has been in charge of the fields on this beautiful island, leaves November 1st. His work has been most faithful and the accomplishments great. During the five years of

his pastorate a church was built at Lopez and a parsonage at Richardson, the fields have come nearer to self-support, and many members have been added. Mr. Ireland leaves everything in excellent shape and carries with him the love and best wishes of the whole island.

Hartford and Machias have called Mr. Ireland and eagerly await his answer.

Tacoma.—Plymouth Church had its Rally Day last Sunday, having special services both in the morning and evening, the house being crowded to overflowing on both occasions, and the pastor urged the necessity of Bible study by the people, and cards were circulated for the signatures of those who would agree to study the Bible, either in the Home Department, the Pastor's Bible Study Class, or the Sunday-school, many of which were signed. The Tacoma Evangelical Church Extension Society held its monthly business meeting on Monday (7th), and adopted a plan for financial support and extension.

Caifornia.

Redwood.—Congregations are increasing. Seven were received into membership last Sunday by letter. The church met with a loss last week in the death of of one of its most faithful members, Mrs. E. Kaleschke.

ALASKA.

Nome.—Improvements amounting to between $900 and $1,000 have been made during the past year, and the buildings are now being painted at a cost of another $300, nearly $1,500 have been put into the Eskimo building, and the indebtedness has been reduced nearly $500. There are but three or four in the church this year who were there last year, and a new congregation, choir, Sunday-school, etc., have to be worked up. If this handfull of shifting people can do the things noted above, what will this church do when its people become less nomadic? Some churches "outside" might be proud of this record. Congratulations to Bro. Woods.

Valdez.—Here is a wonderful opening, railroads building, population growing in numbers and permanency, new buildings being erected as fast as lumber arrives, and new industries and mining strikes all spelling "opportunity." The work is waiting for some one. Who will go? Alaska is in the Washington District, so any one desiring information or wishing to volunteer should write Rev. W. W. Scudder, Jr., West Seattle.

THE MINISTERS' MEETING.

The Monday meeting of the ministers of San Francisco and vicinity was held in the First church, San Francisco, Dr. Adams welcoming the brethren in the new lecture room. The Association at Reno, which was the theme of the hour, has been partly reported on; we regret that the continuation of this report cannot appear until next week. The fact that the daily papers had made no mention of the National Council, a great religious gathering in which many of their readers were interested, was brought up by Rev. H. Wycoff, and the members voted to memorialize the Call and Chronicle protesting against such disregard of religious news. Next Monday at the usual place of meeting, Prof. Buckham is to speak on "The Philosophy of Personality."

PACIFIC COAST ATTENDANCE AT CLEVELAND.

The following named persons from the Pacific coast are in attendance at the National Council at Cleveland, Ohio:

From Southern California: Superintendent Maile of the Home Missionary Society. Rev. Dr. Wm. Horace Day, Rev. Wm. Davies, and Rev. C. N. Hand of Los Angeles, the Rev. Edgar Fuller of Bakersfield, the Rev. J. H. Lash of Rialto, and the Rev. Dr. Soper of Pomona.

From Northern California: Professor C. S. Nash of Pacific Theological Seminary, Rev. and Mrs. E. L. Walz of the Greene Street Church, San Francisco, Rev. George Atkinson of Campbell, Rev. C. N. Queen of Fresno, Rev. J. H. Harwood of Orloff, Mr. Arthur Arlett of Oakland, and W. W. Ferrier, the editor of The Pacific.

From Oregon: Mrs. J. C. Luckey and Miss Bessie Luckey of Portland.

From Washington: The Rev. Dr. Samuel Greene and wife, the Rev. Drs. Van Horn and E. L. Smith of Seattle, the Rev. Dr. House of Spokane and the Rev. W. O. Wark of Bellingham.

NOTE.

The address of Rev. E. L. and Mrs. Walz is 150 West 105th street, New York City, care of Mr. Humphreys.

The Home.

HOW TO MAKE HOME PLEASANT.

The bringing up of a family is a very serious piece of business, and how to start writing on the subject is somewhat of a puzzle to me this morning. To begin with, a home to be a perfect one must have several children in it.

The first thing to teach the children is implicit obedience to the commands of father and mother. To give a child its own way is fatal to its future happiness. When father or mother says "No!" that ought instantly to end the matter. All further discussion is out of order.

Give your children all the education that your circumstances will permit, and use all the judgment you can concerning what to do with your boys. Some will run to one thing, while others will show a liking for other pursuits in life. It is very difficult to decide what trade or profession to put your boys at. My observation in life has been that it is best for boys to take their own chances as to what vocation in life they will follow. Success in life is generally "up to them."

The girls can be better handled. It is well to bring them up, at first, to be good housekeepers. It has always been my plan to have one do the cooking, another to be the nurse in time of sickness and one to be the business one of the household. I think I made the mistake of not having one of my girls make it her duty to be a good reader, so as to interest the sick ones in the family when illness knocked at the door and demanded admission. I have felt keenly the omission in this respect lately. You may smile, but I tell you to be a good reader is on mean art. I am a poor one

myself; but too old now to take lessons or practice the art.

While each member of the household should be perfectly free to express his or her views, it is generally best not to cultivate home discussions of public questions, as such disputes often end in unpleasant wrangling.

Let each member of the household greet the others every morning with sweet smiles and welcome words. Brothers and sisters especially ought to be agreeable, and strive to make the family circle all that it should be as far as peace among them is concerned.

Each member of the family have their peculiarities. Some are naturally smarter than others, and the smart ones should be very careful not to take advantage of that fact to the detriment of the others. Those of the family who are musicians should do all they can in that line to amuse the others. Those gifted with song should never refuse to use that gift for the benefit of the others who are not.

Some are more passionate than others, and their defect in that way should be daily overlooked by those of a more peaceful nature.

The intellectual portion of the family should beware of calling those who are not, "stupid" or other terms that have about the same meaning.

On one thing all the boys and girls should be united, and that is in striving to do all they can, by words and actions, towards showing father and mother that they love them with all their hearts. For, after all, love in the family circle is what cannot be left out if peace is desirable.

Nagging in a family is one of the methods that will upset all discipline and pleasure. The less of it the better.

Home ought to be the sweetest spot on earth, and the sweetness of home depends on every member of the houshold doing his or her best to make home as near perfection as possible.

If any of the family have good traits they should exhibit them to perfection at home. It is well to be as near perfection as possible when away from home; but be sure to be the personification of goodness at home, when father, mother, sisters or brothers are surrounding you.

Be careful of each other's feelings; study well the dislikes of the members of the household, and act accordingly.

I have been in homes that would make a saint angry to live in them, and while there I have been filled with a burning desire to leave as quickly as possible. "Get out of this place as soon as convenient" has been the burden of my thoughts until out again in God's great acres.

Hallowed are the homes where peace and a Christ-like spirit dominates, and awful are the homes where the parents and children do all they can to make each other miserable.

One home comes to my mind while writing. The father and mother looked at each other over the dinner table as if they were anxious to start a scrapping match; and the children, not to be outdone by their parents, actually made faces at each other. Of course, arguing was a part of the meal. There was everything on the table that was good to eat, but none of them appeared to enjoy the provender. There was no Christ in that home, and the Devil appeared to have full swing.

Order from the garret to the cellar in a home has much to do with its happiness; and the mother who can run a home with smoothness is a household angel to be thankful for.

There are many things that tend to make a pleasant home that will suggest themselves to my thoughtful readers, especially if they are desirous to go to Heaven in a little heaven of their own.

In brief, the pleasantness of home depends upon the individual efforts of each member; and that one of a household who does not feel sufficient responsibility ought to be ashamed of it.

The homes of America are the bulwarks of the nation, and may God roll upon us all a love for home that will make us feel like doing all we can to make "Home, sweet Home," the dearest spot on earth.—Geo. R. Scott in Sabbath Reading.

A MILE WITH ME.

By Henry Van Dyke.

Oh, who will walk a mile with me
Along life's merry way?
A comrade blithe and full of glee,
Who dares to laugh out loud and free,

And let his frolic fancy play,
Like a happy child through the flowers gay
That fill the field and fringe the way
Where he walks a mile with me.

And who will walk a mile with me
Along life's weary way?
A friend whose heart has eyes to see
The stars shine out o'er the darkening lea,

And the quiet rest at the end of the day—
A friend who knows and dares to say,
The brave, sweet words that clear the way
Where he walks a mile with me.

With such a comrade, such a friend,
I fain would walk till journey's end,
Through summer sunshine, winter rain—
And then? Farewell, we shall meet again!

Young People.

OBEDIENCE.

By Phoebe Cary.

If you're told to do a thing,
And mean to do it really,
Never let it be by halves,
Do it fully, freely.

Do not make a poor excuse,
Waiting, weak, unsteady;
All obedience worth the name
Must be prompt and ready.

DARROW'S GOOD FORTUNE.

"Driver! What were you thinking of to leave the heaviest piece of baggage for this boy to carry! That suit-case is full of books. I've a mind not to let you drive us over. 'Twould serve you right.

"I—I don't mind it," panted the boy, as he straightened himself. "I'm—big, and—and strong, you see!"

"Yes; I see you are strong; but you'll not be strong long if you overlift like this. Driver, I say!"

"An' it's mesilf as is doin' him a favor, sor, wid lettin' av him wait on me passengers. Ef he jumps the worruk, then he loses the job, that's all!"

"Wait, Clara! I shall call another cab. Hi, there!"

"Oh, don't, sir! Please don't. I mustn't lose this job, sir. And I don't mind, sir, indeed, I don't. It's easier than some I've carried."

"Oh, it is! So muc hthe worse! Here!" and he slid a half-dollar into the small hand, "come to the Laurel House in about an hour! I want to see you. Come to the gentlemen's reading room."

"Oh, thank you, sir! I'll be there!" And as the irate driver drove away, Darrow turned a double handspring; after which he started home with his prize.

"What do you s'pose, mother? Oh, I hope he wants me to do something else!"

"Such riches!" exclaimed the mother. "Why, that makes seventy-five cents today! You'll be earning as much as I do before long."

At the Laurel House, Mr. Emmons questioned the boy kindly, and learned that Darrow gave his money to his mother, who was "taking care of sister, and baby, and me, and all of us; till now, I'm so grown up that I do some of the taking care of us."

"The doctors have sent me down here to play golf," said Mr. Emmons. "Would you like to be a caddie, Darrow?"

"I should like to be your caddie, sir."

"Now you're flattering me. I'm not always like this; sometimes I'm cross." He drew down his eyebrows.

But Darrow only grew more serious. "Then I'll try all the harder to please you, sir."

"Indeed! Well, I expect to remain through the season. And I want one boy to be ready to play, or not to play, as I chance to feel. How would a dollar a day suit you?"

"Oh, oh!" Then he grew sober. "You don't mean it!"

"But I do mean it."

Then I can make mother take a vacation like other people. Oh, I'm so glad to be grown-up—'most!"

"Be on hand, then, in the morning. And—let me warn you, you'll earn that money! Good-night.

Darrow found a free place on the sidewalk, turned a few more handsprings, then flew home to relate his new business engagement.

The days passed. Mr. Emmons was pleased, and more, with his bright little caddie. One day he noticed two of the other caddies smoking cigarettes. And he noticed, too, that they were offering one to Darrow. He couldn't see whether the boy took it or not, but it set Mr. Emmons to thinking.

"Darrow," he said the next morning, "the doctors tell me it is because I have smoked too much that I am in such wretched health. I see that some of the caddies are smoking cigarettes. Now, I don't want you to do it. If you do—I shall look for some one else." He paused to glance sternly at the boy.

"But you won't have to look. I'm not going to smoke. The boys say there isn't any harm—not if you have the money; but I shan't do it. Not if they give me the cigarettes. I've promised not to."

"There is harm in it, Darrow. I would be a well man today if it hadn't been for tobacco. And I have smoked little for the last few years—only four twenty-five cent cigars a day. That doesn't seem"—

"Whew! a whole dollar! Every day! Just what I'm earning. And all the money mother had before I was big enough to help take care of us. My!"

"I want you to know that smoking is bad for a man," continued the gentleman. "Whenever I'm cross it's because I want a cigar. It is harder to break the tobacco habit than it is to carry suit-cases full of books." Mr. Emmons sat still so long that Darrow thought he was through with him, and was turning to leave. "See here! I don't like to have this battle four times a day and not feel that somebody besides myself is the better for it. I used to pay that dollar to the cigar dealers without a murmur. Now, just as long as you will keep from learning to smoke, Darrow, I'll give that money to your mother."

Darrow couldn't help it. He opened his mouth and gave a yell that startled the nervous man nearly out of his golf togs. Then he began to turn handsprings, and kept them up till Mr. Emmons was dizzy.

"Here! Darrow! Stop that! You'll get vertigo. Come here! Is it a bargain? Then shake!"

Later in the day Darrow approached his new employer. His face was serious and long. Indeed, it was very long. "I don't believe you know how much that dollar 'mounts up to. Why, why, it's over three hundred dollars a year! And not count in the Sundays!"

"But we're going to count in the Sundays. They weren't counted out of the other game, although we don't play on that day, and there's no reason why they should be out of this."

Still Darrow felt that he should look after the interests of this reckless employer of his. "Are—are you sure you can spare so much?" he asked anxiously. "Won't you need it for something else?"

Mr. Emmons laughed. "You are the best medicine I have found yet! I'll do my best to get along without that dollar a day. But any time I should feel unable to afford it, why, you'll let me out of the contract, won't you?"

"Sure! 'Cause, you see, I'm getting bigger every day. So, maybe mother won't miss it by—the time you get to need it."

"Good for you! I see yo uare an honorable man Shake hands again! Suppose you and I become business partners, hey?"

"All right!" Darrow put out his brown, grass-stained hand into the slender one held out to him

"You don't ask what the business is"

"Why, anything you are doing, sir. I'll do the same thing—best I can."

"There you are!—flattering me again. I shall begin to think myself a pretty fine fellow if this keeps up. But there's one thing: Although you and I are business partners I want you to attend school regularly during the school terms; so as to learn how to take my place by and by—that is, if you don't go to smoking, or doing something else I shouldn't like in my junior partner."

"I'll be very careful, sir."

"That's right! Now, remember to ask your mother if I may come over to talk with her tomorrow, will you?"

Darrow didn't quite know what all this meant, but something inside of him was so very glad that he turned handsprings at every street corner all the way home.—Izora Chandler.

REST BY THE WAY.

Christ never said much in mere words about the Christian graces. He lived them. Yet we do not merely copy him. We learn his art by living with him, like the old apprentices with their masters. He says "Follow me. . . . and you will find rest." Perhaps if we knew how much was involved in the simle "learn" of Christ, we would not enter his school with so irresponsible a heart. For there is not only much to learn, but much to unlearn. Many persons never go to this school at all until character has almost taken on its fatal set. But it can be done—and there is rest in the school although there is also much work.—Henry Drummond.

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